TALMAGE'S RURAL SERMON

BEFORE THE OLD HISTORICAL CAME MEETING AT GRIMSBY.

Brooklyn's Distinguished Preacher Attracts People From All Parts of Canada to Hear His Interesting Discourse Upon "The Daughter-in-Law."

GRIMSBY, ONT., Aug. 29.—The Rev. T. De Witt Talmage, D. D., is attending this old historical camp meeting for the third time. People from all parts of Canada attended the service to-day, at which he was the preacher. His text was Ruth i, 16, 17: "Entreat me not to leave thee or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord so to me, and more also, if aught but ath part thee and me." Following is Dr.

death part thee and me." Following is Dr. Taimsgo's sermon:

Famine in Judah. Upon fields distinguished for fertility the blight came, and at the door of princely abodes. Want knocked. Turning his back upon his house and his lands, Elimeisch took bis wife Naomi and his two sons, and started for the land of Moab in search of bread. Getting into Moab life two sons married idolaters—Earth the name of one, Orpah the name of the other. Great calamitles came upon that household. name of one, Orpah the name of the other. Great calamities came upon that household. Elimelech died and his two sons, leaving Naomi, the wife, and the two daughters-in-law. Poor Naomi in a strange land and her bushand and two sons dead. She must go back to Judah. She cannot stand it in a place where everything reminded her of her sorrow. Just as now, sometimes you see persons moving from one house to another, or from one city to another, and you cannot understand it until you find out that it is because there were associations with a certain place that they could no longer bear. Naomi must start for the land of Judah; but how shall she get there? Between Moab and the place where she would like to go there are deserts; there are wild beasts ranging the wilder-hess; there are savages going up and there are wild beasts ranging the witderness; there are savages going up and down, and there is the awful Dead sea. Well, you say she came over the road once; and do so again. Ah, when she came fil the road before she had the strong fals of her husband and her two sons to defend her; now they are all gone. The hour of parting has come and Naomi must be separated from her two daughters in law, Ruth and Orpah. They were tenderly attached—these three mourners. They had hent over the same sick bed; they had moved to the same functal procession; they attached—these three mourners. They had bent over the same sick bed; they had moved in the same funeral procession; they had wept over the same grave. There the three mourners stand talking. Naomi thinks of the time when she left Judah with a prince for her companion. Then they all think of the marriage festivals, when Naomi's two sons were united to these women who have now exchanged the wreath of the bride for the vell of the mourner. Naomi starts for the land of Judah, and Ruth and Orpah resolve to go a little way along with her. They have gone but a short distance when Naomi turns around and says to her daughters-in-law: "Go back. There may be days of brightness yet for you in your native land. I can't bear to take you away from your home and she homes of your kindred. I am old and troubled. Go not along with me. The Lord deal gently with you as ye have dealt with the dead and with me." But they persisted in going, and so the three traveled on until after awhile Naomi turns around again and begs them to go back. Orpah takes the suggestion, and after a sad parting goes away; but Ruth, grand and glorious Ruth, turns her back upon her home. She says: "I can't bear to let that old mother go alone. It is my duty to go with her." And ", throwing her arms around weeping Naomi she pours out her soul in the tenderness, and pathos, and Christian eloquence of my taxt: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and whither thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me, and more also, if sught but death part thee and more."

Five choices Ruth made in fliat text, and

Five choices Ruth made in that text, and five choices must we all make if we ever want to get to heaven.

I. In the first place, if we want to become Christians we must, like Ruth in the text, choose the Christian's God. Beautiful Ruth looked up 'into the wrinkled face of Naomi and said: "Thy God shall be my God." You see it was a change of gods. Naomi's God was Jehovah; Ruth's god was Chemosh, the divinity of the Moabites, whom she had worshiped under the symbol of a black star. Now she comes out from under that black-starred divinity, and takes the Lord, in whom there is no darkness at all; the silver-starred divinity, and takes the meteor pointed down in Bethlehem; the sunshiny God of whom the psalmist wrote: "The Lord God is a sun." And so, my friends, if we want to become Christians we must change gods. This world is the Chemosh to most people. It is a black-starred god. It can heal no wounds. It can pay no debts.

wounds. It can wipe away no sorrows. It can pay no debts. It can save no undying soul. It is a great cheat, so many thousand miles

sorrows. It can pay no debta. It can save no undying soul. It is a great cheat, so many thousand miles in diameter and so many thousand miles in diameter and so many thousand miles in diameter and so many thousand miles in circumference. If I should put this andience under oath, one-half of them would swear that this world is a liar. It is a bank which maless large advertisements of what it has in the vaults, and of the dividends that it declares, and tells us that if we want happiness, all we have got to do is to come to that hank and apply for it. In the hour, of need we go to that bank to get happiness, and we fired that the vaults are empty, and all reliabilities have absconded, and we are swindled out of everything. O thou blackstarred Chemesh, how many are burning increase at thy shrine!

Now, Ruth turned away from this good Chemesh and she took Naomi's God. Who was that? The God whose lifetime study it has been to make you and all his creatures happy. The God whose lifetime study it has been to make you and all his creatures happy. The God who watched us in childhood, and led us through the gauntlet of infantile distresses, feeding us when we were hungry, pillowing us when were sompolent, and sending life only son to wash away our pollution with the tears and blood of His own eye and heart, and offering to be our everlasting rest, comfort, and ecstacy. A loving God. A sympathetic God. A great-hearted God. An all-encompassing God. A God who flings himself on this world in a very abandonment of everlasting affection. The clouds, the veil of His face. The stars, the dewdrops on His lawn. The God of Hannah's prayer, and Esther's consecration, and Mary's broken heart, and Ruth's loving and bereft spirit. Oh, choose ye between Chemosh and Jehovahi. The God of Hannah's prayer, sud Esther's consecration, and Mary's broken heart, and Ruth's loving and bereft spirit. Oh, choose ye between the impact of God because I was ashatsed to do otherwise. I felt it would be imbeed for me to choose Chemosh above Jehovah. above Jehovah.

Oh happy day that fixed my choice On Thee, my favlour and my God Well may this glowing heart rejoice, And tell its raptures all abroad.

Oh happy bond that seals my vows To Him who merits all my love! Let cheerful authems fill fils house, While to his secred throne I move.

High heaven, that heard the solemn vow, That vow renewed shall daily hear; Till in life's latest hour! bow, And bless in death a bond so dear.

a free country, and you shall have the right of choice, but let me tell you that the purest mirth, and the most unirammeled giee, and the greatest resilience of soul are inside Christian companionaship, and not outside of it. I have tried both styles of companionship—the companionship of the world and the companionship of the world so long in the sunshiny experience and society of Christian people that when I am compelled to go for a little white amid intense worldly society I feel depressed. It is like going out of a June garden into an ice house. Men never know fully how to laugh until they become Christians. The world's laughter has a jerk of dissatisfaction at the end; but when a man is consecrated to God, and he is all right for the world to come, then when he laughs, body, mind, and soul crackle. Let a group of ministers of the Gospel, gathered from all denominations of Christians, be together he a dining hall or in a social circle, and you know they are proverbially jocund. O ye unconverted people! I know not how you can stand it down in that mopling, billous, saturnine, worldly association. Come up into the similght of Christian society—those people, for whom all things are working right now, and will work right forever. I tell you that the aweetest japonicas grow in the Lord's garden; that the largest grapes are from the vineyards of Canaan; that the most sparkling floods break forth from the Rock of Ages. Do not too much pity this Ruth of my text; for she is going to become joint owner of the great harvest fields of Boaz.

V. Once more: If we want to become Christians, we must, like the hundred with the ext, choose the Christian's death and burial she exclaimed: "Where thou dies will illuminate the monent will be buried." I think we all, when leaving this world, would like to be surrounded by Christian intusence. You would would And bless in death a bond so dear.

II. Again, if we want to be Christians, like Ruth in the text, we must take the Christians, path: "Where thou coest, I will go," eried out the beautiful Moabitess to Naomi, the mother in-law. Dangerous promise that. There were deserts to be crossed. There were jackals that came down through the wilderness. There were bandits. There was the Dead sea. Naomi says: "Ruth, you must go back. You are too delicate to take this journey. You cannot go. You have not the physical standing or the moral courage to go with me." Ruth responder "Mother, I am going anyhow. If I stay in this land I will be overborne of the idolaters; If I go along with you I shall serve Cpd. Give me that bandie: Lat me carry if I am going with you, mother, anyhow." And if we want to serve tod we must do as Ruth did, crying out, "Where thou goest I will go." Never mind the Dead sea. Afoot or horseback, if there be rivers to furd we must ford them; if there be mountains to scale we must scale them; if there

Yes; Christian people on either side the

be enemies to fight we must fight them. It requires grit and pluck to get from Moab to Judah. Oh, how many Christians there are who can be diverted from the path by a quiver of the lip, indicative of score. They do not surrender to temptation, but they bend to it; and if in a company there be those who tell unclean stories, they will go so far as to tell something on the margin between the pure and the impure; and if there be those who swear in the room, and use the rough word "damm," they will go so far as the word "darm," and look over the fence wishing they could go further; but as to any determination like Ruth's to go the whole road of all that is right, they have not the grace to do it. They have not the grace to do it. They have not the grace to do it. They have not mall their body as much courage as Ruth had in her little finger. Oh, my friends, let us start for heaven and go clear through: In the river that runs by the gate of the city we shall wash off all our, bruless. When Dr. Chalmers printed his astronomical discourses they were read in the haylofts, in the fields, in the garrets, and in the palaces, because they advocated the idea that the stars were inhabited. Oh, hearer, does not your soul trill with the thought that there is another world beautifully inhabited? nay, more, that you, by the grace of God, may become one of its glorious chitzens?

III. Again I remark: If we want to become Christians, like Ruth in the text, we must choose the Christian's habitation. "Where thou lodgest, will I lodge," cried Ruth to Naomi. She knew that wherever Naomi stopped, whether it were hovel or manslon, there would be a Christian home, and suggestions of a better world. Whether the wall be freecoed or not, or only a ceiling of uplaned rafters; whether marble lious are couchant at the front entrance, or a plain latch is lifted by a towatring, that home is the antechamber of heaven, A man never gets over having invel in such an early home. It holds you in an eternal grip. Though your parents may have been gone bed, and Christian people at the foot of the bed, and Christian people to close my eyes, and Christian people to carry mo out, and Christian people to look after those whom I leave behind, and Christian people to remember me a little while after I am gone. "Where thou diest will I die, and there will I be buried."

and there will I be buried."

Sometimes an epitaph covers up more than it expresses. Walking through Greenwood Cemetery, I have sometimes seen an inscription which impressed me how hard the sculptor and friends were trying to make out a good story in stone. I saw from the inscription that the man or woman buried there had died without hope. The inscription told me the man was a member of Congress or a bank president or some prominent citizen, but said nothing about his soul's destiny. The body is nothing. The soul i the soul! And here by this inscription is ee that this man was born in 1800 and died in 1876. Seventy-live years on earth and not Christian hope! Oh, if in sil the cemeteries of your city the graves of those who have gone out of this world unprepared should sigh on the wind, who would have the nerve to drive through such a place? If all those who have gone out of this world unprepared should sigh on the wind, who would have the nerve to drive through such a place? If all those who have gone out of this world unprepared could come back to-day and float through this air, telling the story of their discomfiture, this audience would fall fast on its face sisting to be reacted from the avalanche of horror.

My hearers, do you wonder that this Ruth of my text made the Christian's choice, and closed it with the ancient form of imprecation upon her own soul if she ever forsook Naom—"The Lord do so to me, and more also, if aught but death part thee and me." They were to live together. Come the jackals, come the bandits, roll on Dead sea! My hearers, would you not like to be with your Christian friends ferever? Have there

lack als, come the bandits, roll on Dead sea! My hearers, would you not like to be with your Christian friends forever? Have there not gone out persons from your household whom you would like to spend terrifty with? They were mild, and loving, and gentle, and beautiful while here. You have no idea that the joys of heaven have made them worse. Choose their Christ, and you may have their heaven. They went in washed through the blood of the lamb, and you must have the same glorious ablution. With holy violence I put my hands on you to day to push you on toward the immediate choice of this only Saviour. Have Him you must, or perish world without end. Elect this moment as the one of contrition and transport. Oh, give one intense, earnest, believing, loving gaze into the wounds opened for your etermismivation!

Some of you I confront for the first and last time until the judgment, and then we s'all meet. Will you be ready?

in an eternal grip. Though your parents may have been gone forty years, the tears of peniteuce and gladness that were wept at the family altar still glitter in your memory. Nay, do you not now feel warm and hot on your bands the tears which that mother shed thirty years ago, when, one cold winter night, she came and wrapped you up in the bed and prayed for your welfare here and for your everlasting welfare before the throas?

Oh, yo who are to set up your own home, see that it be a Christian bome! Let Jesus make the wine at that wedding. A home without God is an awful place; there are so many perils to threaten it, and God himself is so bitterly against it; but "the Lord encampeth around about the habitation of the just." What a grand thing it is to have God stand guard at that door, and the Lord Jesus the family physician; and the wings of angels the canopy over the pillow; and the Lord of Glory a perpetual guest. You say it is important that the wife and the mother be a Christian. I say to you it is just as important that the wife and the mother be a Christian. Yet how many elever men there are who say: "My wife does all the religion of my house. I am a worldly man, but I have confidence in her, and I think she will bring the whole family up all right." It will not do, my brother. The fact that you are not a Christian has more influence on your family than the fact that your wrife is a Christian, Your children will say: "Father's a very good man; he is not a Christian, and if he can risk the future! I can risk the future." O father and husband! Join your wife on the road to heaven, and at night gather your family at the altar. Do you say: "I can'tpray. I am a man of few words, and I don't think I could put half a dozen sentences together in such a prayer." You can pray; you can. If your child were down with scarlet fever, and the next hour were to decide its recovery or its death, you would pray in sobs, and groans, and paroxyems of earnestness. Yes, you can pray; when the cernal life of your household may de THE CONTINENTALS' TROUBLES. A Question of Whether Eight Men

Shall Rule. Our military reporter had been hovering around the pension office to pick up any little items of interest to the noble veterans of the late uppleasantness that could be obtained from the cheerful and talkative deputy commissioners and the cunning ex-aminers, and, going over to the court house, he noticed last Saturday a crowd of people gathering in front of Justice O'Neal's office.

Something about them gave him the im-Something about them gave him the impression that they were military men. Upon inquiry it was learned that the "Washington Continentals" had brought suit against one John Kelly, late orderly sergeant of that organization, for the uniform that he had received from the command when he joined as a recruit a few months ago.

sergeant of that organization, for the unfform that he had received from the command when he joined as a recruit a few months ago.

Careful investigation elicited the following statements and facts. A noble looking veteran said: "The Continentals are all right now, though they have been a little under the weather since the reorganization, which took place a year ago this month. They made a mistake then by creating too many officers. They elected Capt. W. W. Mills, a veteran of the last war, as their captain, and elected a man by the name of John Lippardt as their inspector, and one E. Beach as quartermaster. Subsequently they elected Mr. Lippardt as historian, and still more recently, during the absence of Mr. Beach, Lippardt was charged with the duties of quartermaster, so that he began to think he owned the company.

He boldly set Capt. Mills's authority at naught, and set a bad example before younger members. And when the command legislated him out or omee, by whopeing a new constitution and by-laws, he raised a rumpus.

The company is \$100 better off for the absence of the eight active members they have taken away from us. We shall prosper now, and become a company that the citizens will be proud of.

Seeing that Mr. Inspector, Quartermaster, Historian John Lippardt had hold of one end of the bone of contention, he was sought out, and stated among other things that he was the originator, the founderaye, the very "pere de famille—of the Contentals; that in his brain it had been designed, and by his labor it had been designed, and by his labor it had been designed, and by capt. Mills, who had been in command up to the time of the trouble. That Mills would probably get beat in the suit because a new charter, or certificate of incorporation, was in preparation and would give them authority to act, whereas Capt. Mills had no authority to act, as he

tions, and sins, and cry out: "Good Lord, deliver us."

IV. Again, I remark: If we want to become Christians, like Ruth in the text, we must choose Christian associations. "Thy people shall be my people," cried out Ruth to Narmi. "The folks you associate with. I want to associate with. They will come and see me, and I will go and see tham. I want to move in the highest of all circles, the circle of God's elect; and therefore, mother, I am going back with you to the land of Judah." Do you who are seeking siter God—and I suppose there are many such in this presence—do you who are seeking after God prefer Christian society to worldly society? "No," you say: "I prefer the world's mirth, and the world's

incorporation, was in preparation and would give them authority to act, whereas Capt. Milis had no authority to act, as he was in reality the leader of the faction that split from the company.

The next man interviewed was a young

such in this present of the seeking after God prefer Christian society to worldly society? "No," you say: "I prefer the world's mirth, and the world's laughter, and the world's innuendo, and the world's paraphernalia." Well, this is

The next man interviewed was a young man conspicuous for his high hat and tight choker, who said: "Capt. Lippardt is an indefatigable worker, sir, and he has made the Washington Continentals his beau ideal. That's him, sir, that man with the curly hate."

hair."

It was learned from the justice that the trial would be postponed until Wednesday the 26th, at 4 p. m.

Just then Mr. Lippardt was heard to say

Just then Mr. Lippardt was heard to say to a party of those gathered about: "Capt. Mills is a good man and a good officer, but unfortunately for him he is easily led, and those who lead him are not good men. And as he turned to go he added: "They have led him into trouble."

Further inquiry elicited the information that Capt. Mills had possession of the armory, all the arms, furniture, decorations, &c., from thirty-five to forty of the fifty-three uniforms, and was about to bring suit for those that the Lippardt faction had taken away, including the financial secretary's book and \$40 or more in cash. It also appears that the book and papers were obtained under false representations. The money is, or was, in the possession of Mr. Costinette, who keeps a scouring and repair shop in the basement of No. 70! Seventh atreet, and being in business, is thought to be responsible.

Mr. Lippardt some verrauge was employed.

shop in the basement of No. 701 Seventh street, and being in business, is thought to be responsible.

Mr. Lippardt some years ago was employed in the city postofilee, from whence he was discharged because of a difference of opinion between him and the postmaster as to the meaning of the word "tyeracity," there being a discrepancy between his statements and the statements of others as to some matters personal to Mr. Lippardt.

Capt. Mills is a veteran of the last war. He served from the beginning of hostilities to the close with much honor and not without distinction, for he earned the rank of captain by successive promotions from the rank of sergeant.

He is well known among the Odd Fellows and in Grand Army circles, having been long member of the former order and the District troops.

Inquiry among the business men of the city, who, by the way, are the most interested in the Continentals, failed to supply any facts touching the merits of the case.

It was learned, however, from one business men to whom the Continentals owe a bill, that they propose to assume the bills contracted by the old command while under Mr. Timms, though a part of the bills are thought to be outlawed. Capt. Mills is in favor of such a course, and the command is doing all they can to further this honorable purpose.

The discontents have filed a certainate of

is doing all they can to further this honorable purpose.

The discontents have filed a certificate of incorporation and perfected an organization by electing the following officers: John J. Costinette, captain; A. A. King, first lioutenant; Edwin Greer, second lieutenant; E. W. Beach, quartermaster, and J. F. Lippardt, inspector. The trustees named in the articles of incorporation are Edgar W. Beach, Edwin Greer, George W. Gibbons, Wm. A. Schultz, and J. F. Lippardt. Thirty-seven members have signed the roli of the new company.

A Bunnway Accident,
A borse attached to a wagon, belonging
to Mr. Springman, of 458 Six-and-a-half
street southwest, took fright last night at Seventh and E streets southwest and ran away. Mrs. Healy and one of Mr. Spring-man's children were thrown out of the wagon and elightly injured.

WORSHIP IN THE WOODS.

INTERESTING SERVICES OF TWO DAYS ON THE CAMP GROUNDS.

Eloquent Sermons Pall on Willing Ears. -Good Work Shown as the Result. and Many Converts Found-Interesting Children's Meetings.

WASHINGTON GROVE, Aug. 21 .- Very few attended services on Saturday, those from a distance preferring to wait until Sunday. The housekeepers on the grounds are busy preparing for the temporal wants of those expected on to-morrow. In view of this fact a large number of market wagons were seen at an early hour this morning coming rapidly to the grove. The market house was quickly filled with both provisions and purchasers, and soon exchanges were made which gave much satisfaction to all con-

As the decorations used yesterday were being removed from the tabernacle this morning, the prayer meeting was held in the tent. This meeting, which was under the direction of Mrs. Clara Roach, was one of great interest. Although there is no particular stir attending these meetings,

of great interest. Although there is no particular stir attending these meetings, yet there is a quickening and renewing of spiritual life among the members which will be productive of much good.

At 10-29 Rev. Mr. Baldwin preached from the text found in I Peter i: 3, 4—"Blessed be the God and Father of our Lord Jeaus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you." He took for his theme heavenly inheritance, and preached an excellent and touching sermon. At 3 o'clock an interesting children's meeting was conducted by Mr. Manship, the boys and girls vying with each other as to who could recite the greater number of verses.

The ladies' meeting was conditited this number of verses.

The ladies' meeting was omitted this afternoon on account of the excitement caused by the report of the railroad acci-

dent.

The rumor having been circulated that Rev. Mr. Manship would only be here for one day, quite a large congregation assembled in the tabernacle at 3 o'clock to hear him preach. He took for his text Nebemiah viti; 10, and preached an interesting and instructive services.

sembled in the tabernacle at 3 o'clock to hear him preach. He took for his text Nebemiah viti; 10, and presched an interesting and instructive sermon.

The young people's meeting was held at the usual hour, and was well attended.

Dr. Naylor, of Foundry, will preach tomorrow morning, and Rev. W. H. Chapman in the afternoon.

A Sunday on the camp ground is synonomous with mud or dust, best, fatigue, and confusion, but to-day has been an unusual exception. This morning dawned cool and delightful and before 7 o'clock many carriages and other vehicles were seen within the inclosure and their occupants wended their way to the station to meet the incoming trains. These arrived at the appointed time and rolled away, and soon Grove avenue, from circle to station, was a sea of human faces, all expressing content and enjoyment at being again at this beautiful grove. The number here to-day fully equals, if not surpasses, the crowd present on former occasions.

At 9 o'clock the prayer and experience meeting was conducted by Rev. Richard Norris and was one of great interest. Prayers were offered that all who came on the grounds might feel the influence of the spirit of God, and that great good night result from the work of to-day.

At 10-30 every available space in the tabernacle was filled and many were standing on the outside, all anxhous to hear Rev. Dr. Naylor. His text was Rev. xii, 11—"And they overcame him by the blood of the Lamb and by the word of their testimony." He took for his theme "Struggles and Victory," and for an hour and a half he held the closest attention of his andience as he told of the struggles which all mankind would encounter and how victory could only be had through the blood of the Lamb. The music under the direction of Prof. Henry Wilson, aided by a large choir and two cornets, was excallent. At the same hour in the tent conducted by Mrs. Clara Roach.

At 3 o'clock Rev. W. H. Chapman preached to a large audience. At the same hour in the tent conducted by Mrs. Clara Roach.

At 3 o'clock Rev. W.

preached to a large audience. At the same hour Mr. Charles Nye conducted a Gospel temperance meeting at the stand near the depot depot.

Mrs. Relley, assisted by Rev. John Edwards, directed the young people's meeting at 7:45 this evening. These meetings

Continue to grow in interest.

Preaching at 8 o'clock to-night by Rev.
Richard North

Richard Norris.

Rev. Mr. Manship will preach to-morrow evening. The sacrament will be administered on Tuesday afternoon. Rev. Job Price will preach the sacramental sermon Tuesday morning. Dr. Thomas Haulou, of Pennington, N. J., will preach here Wednesday morning, and conduct a Bible class in the afternoon. With the sermon of Wednesday night the camp of 1886 will close.

CAMP NOTES. Mr. Robert Cohen and daughters and Rev. Richard Norris, wife, and son returned last night after a pleasant visit of two weeks Dr. Thomas Reed, who was seriously in-jured by the railroad accident yesterday, is

jured by the railroad accident yesterday, is slowly improving.

A family tenting on the grounds prepared their dinner at an early hour this morning and then wended their way to the woods to eat it. This gives us an idea how to avoid Sunday company.

Mr. Maurice Talbott and family, of Rock-ville, are visiting Mr. Henry Wilson, on the circle.

ville, are visiting Mr. Henry Wilson, on the circle.

Mr. J. Monday, Miss C. Alstead, Mr. and Mrs. N. C. Dowling, of West Washington, Messrs. Hains and Hinea, of Frederick, Messrs. Atkinson and Nicholas M. Ball, of Washington, are guests of Mr. Thomas Dowling, on Third avenue. Mrs. Mayfield and daughter, of West Washington, are guests of Mr. S. Polkinhorn, on the circle.

Among the arrivals to day were Messrs. James and William Beall, Miss White, Mr. Minnix, and Mr. Henry Gross, of Washington; Mr. Sprig Poole, of Gaithersburg; Mr. Griffith, of Brooksville.

Cool weather, overcoats, and camp fires are fashionable.

Shadow pictures may be seen almost every when three the valock.

Shadow pictures may be seen almost every night after 10 o'clock. Those who live in tents should remember that lamps like 'coming events,' cast their shadows be-

Mrs. Ellen Wilson, who broke her arm Mrs. Ellen Wilson, who broke her arm several weeks ago, is improving.

A jar of molasses walch was kept in a tent under the bed in company with shoes, hoxes, and many other things too numerous to mention was accidentally broken, and its contents literally "spread from pole to pole." Such is camp life.

The latest conundrum floating about the ground—Why is Washington Grove like a Baptist church? Because it has its "Poole" on the platform.

Mr. Peyton Gordon, who was injured while playing base ball several days ago, has his face out of the sling.

Mr. E. Simpson is spending a few days at the hotel.

Miss King and Miss Burrall, of Baltimore, are spending a few days with Mrs. King, of Fourth avenue.

Miss. Lillie Price left today for Baltin.

are spending a few days with atta. Issue. Fourth avenue.

Miss Lillio Price left to-day for Baltimore.

Rev. Mr. Simpson and son, of Rockville, were at the grove to-day.

Mr. J. L. Owens, of West Washington, who was taken suddenly ill last night, was able to leave for home this morning.

Miss Bertha Mitchell, who has been visiting "Fern Villa" for saveral days left for

miss bertin Sittener, who has been visiting "Peru Villa" for several days, left for her home in West Washington this evening. Report reached here at noon to-day of the wreck at the Y on the Baltimore and Ohio road. Much excitement prevails, as several heads of families were on the train that left here at 8:45.

ADMIRAL PORTER is in Washington hard a work on his book. He is very brusque and is not in the nabit of seeing every one who calls, no matter how important or how prominent he may be, but has one standing order that any satior who ever served in the navy has a right to come right into nie roam without sending in a card or knocking at the door,

Transactions in Stocks Extremely Tame

and Conspicuously Devoid of Vim. NEW YORK, Aug. 21.-While the tempe of the speculation at the stock exchange was unchanged from that developed yesterday, to-day's markets were extreo tame and conspicuously devoid of vim. It was a dull day in all the departments, Stocks opened irregular compared with last evening's closing prices, but generally were small fractions higher. The London market falled to send us quotations correspond-ing to our yesterday's late advances, which had a slight dampening effect, and from first figures there were some small reactions; but if the, was not a large demand to purchase there and special pressure to sell, and prices rat. I, but toward the end an easier tone again prevailed, and the market closed with figures only a little changed from yesterday's last prices, but with more declines than gains among the periodical active stocks.

with more declines than gains among the principal active stocks.

Government bonds dull and easy, with bids for the 4s and 44s off i per cent. State bonds insettive; sales of Virguia 6s deferred at 11½, a decline of ½. Railway bonds were unusually dull, and prices generally ruled Money to day generally comman led 5 per cent, for call loans, with exceptions at 6 per cent, and late at 3 per cent, closing offered at 3 per cent.

offered at 3 per cent.

Quotations of Saturday's Stock Sales.

The following sally market reports have been furnished by J. Vance Lewis, broker, Le Droit building Eighth and F streets, being the most active stocks in the Eew York exchange:

ı	Opng.	High.	Low.	Clas
ı	Canada Pacific folk	6614	6516	663
ı	C., B. and Q., 136	134	130	126
1	Delaware & Hudson 99%	100%	90%	1001
٩	D. L. and W 1794g	129%	125%	129
1	Erie 35%	1077	78%	821
1	Erie 2ds 100%	109%	10016	100
1	Lake Shore 57	8714	88 W	88
1	La and N 43	4514	45	-48
1	Kansas and Texas 1116	31%	31	7811
1	Missouri Pacific, 109%	109%	100%	109
1	Jerney Central 641a	54%	. 54	84
1	Northwestern 1114	£14%	113%	114
1	Northern Parific 27	275a	27	27
1	N. P. pref 50%	89%	5174	. 89
1	New York Central 1104	1101m	109%	100
1	Oregon Trans 22	92	3174	21
4	racine Matt 55%	87	54144	56
ł	Beading pots	25/4	2514	- 75
1	8t. Paul \$5%	82%	8178	92
	Omaha 45%	463/6	414	- 90
1	Omaha pref 109	209	109	760
1	Texas Pactfic 15th	1556	1170	15
IJ	Union Pacific., 35%	8816	944	80
g	West 6hore 1st 10214		101.0	101
Я	Western Union 85%	00	6134	- 60
ì	Petroleum 62%	60.4	-	60
3	Grain and Pr	rovisio	1184	

Following is the range of prices in the Chica, narket, furnished by B. K. Plain & Co., St. Clou Stilling, corner of Ninth and F streets. High. Low.

79 76% 88% 80% 82% 82% 41% 41% 41% 41% 27% 20% 271/6 241/4 261/6 251/6 9 55 9 70 9 55 9 624 9 624 9 80 9 624 9 724 7 40 7 40 7 374₉ 7 40 6 85 6 85 6 85 6 85 6 55 6 55 6 85 6 55 Washington Stock Exchange,

The following list of the most active stocks dealt

in on the Washington Stock Exchanging Mesers. Bell & Co., bankers. No	AU7 P	ennan
Aur. 21, 1880.	ma.	Astr
Permanent 1mp, 6s, 1891, coin	11114	11
Permanent Imp. 7s, 1891, cur	118%	**
Market stocks 7s, 1890, cur	116 %	- 4
Water stocks 7s, 1991, cur	131	- 8
Water stocks 7s, 1903, cur	110	- 3
Fifty-year funded 3.65a, 1924, cur'cy.	115%	11
Twenty-year funded 5 p. c. 1899.cur.	1104	
Twenty-year fund as, 1892, coin	113	- 12
Thirty-year fund 6s, 1902 coin	125%	
Wash, and Georg'n bonds,	117	- 1
Metropolitan Railroad stock 50	100%	10
Columbia Railroad stock 50	41	
Angcostin25	12	
Washington Gas Light Co 30	385	_ 3
Georgetown Gas Light Co 25	44	7.6
Nutional Metropolitan Ins. Co 50	59	39
National Union Insurance Co50	201/2	- 9
Arlington Insurance Company, 100.,	156	
Corcoran Insurance Co 50	50	
Columbia Insurance Company 5	33%	
Potomac Insurance Co25	54	
Riggs Insurance Co 8	N.P.	1
Board Pub. Works Green 88	104	
Masonic Hall bonds	125	
Sational Metropolitan Bank100	153	
National Bank of Republic 100	103	
Farmers & Mechanics' National	158	
Citizens National Bank	1104,	
Managed Nettornal Bank 100.		
Real Estate Title Ins. Co 100.		_
Pennsylvania Telephone Co50.		
Colored Colore	200	, Q

Baltimore Produce Market-Aug. 21. COTTON dull and nominal; middling, 9144

FLOUR firm, with better inquiry,
WHEAT—Southern easier and quiet; western lower; southern red, 856,000; do, amber,
segoge; No. 1 Maryland, 897,4091/c; No. 2
western winter red, spot, 881,66884;c; August,
86885/c; Beptember, 877/48877/c; October, 887/
8884.0. CORN-Southern easier and dult; western tendy and dult; southern white, 50,551c; do ellow, 49,50c; western mixed, spot, 50%, aked; August, 508,50c; September, 50,800%, OATS firm and quiet; southern, 25,800%, east ru white, 38,635c; do, mixed, 31,8636c; Pennsyl

RYE firmer, 536:57c.
PROVISIONS firm and fairly active. Egg BUGAR—Copper refined quiet, 91/2010c. Other articles unchanged.

BALTIMORE SYOCK MARKET. Baltimore, Aug. 21.-Virginia new 2s, 6976

THE FARM MORTGAGE CASE.

secretary Lamar Sharply Overrules Commissioner Sparks.

Secretary Lamar has made a decision in the farm mortgage case, which has attracted so much attention in Wisconsin, sharply overruling the decision of Commissioner Sparks, of the general land office, and directing him to certify up the lands at once, in order that they may be conveyed to the state of Wisconsin for the benefit of the Farm Mortgage Company. The greater portion of the large tract of land involved was long ago occupied by funocent third parties, farmers and others, who held their titles as the grantees of the Farm Mortgage Company, to which Commissioner Sparks had refused to give title. Secretary Lamar, in his comments upon the decision of Sparks, has established a precedent which is of the utmost importance in a large class of similar cases. He does not propose to override a decision of the United States superior court, which he declares to be a very high and persuasive authority, and he says: "What the statute directs it means to have done. Not to do it, or even to delay unnecessarily the doing of it, is to violate the statute and involves a grave dereliction of duty." ing him to certify up the lands at once, in

83 per galton, 75 cents a quart bottle. S Rye Whisky, best in the world for the mo it McGee's, Ninth street, near D.

Cost of Elections in France. Some accounts recently, published with reference to the cost of elections in France reference to the cost of elections in France show that the scrutin de liste is an expensive luxury. If London had adopted this principle, it would have to pay for one single by-election—caused through the death or resignation of a member—something like £13,000—supposing that London is twice as large as Paris. If one caudidate did not receive a fourth of the number of registered votes, the process would have to be repeated, and the account hallot would cost as much as the first. The late election in Paris, caused by the Fresignation of M. Henri Rochefort when he could not carry his political amnesty hobby, cost the town of Paris over £6,000. Under the scrutin de liste the whole electoral machinery has to be put in motion for one election. In 1881, under the scrutin d'arrondissement, the election in Paris cost 119,000 francs, or 4,000 francs per deputy.

Under the new system, when the deputies

in Paris cost 110,000 franes, or 4,000 franes per deputy.

Under the new system, when the deputies are elected en bloc, the election expenses come to 620,000 franes, or 31,000 franes for each deputy. The deputies elected under the new principle are in the fortunate or unfortunate position that they have no constituencies, and are, therefore, responsible to no one for their actions. The electors have discovered this, for recently, when the deputies of Paris were called to a meeting to give an account of their stowardship, only three or four obeyed the summons.

Foreign Letter.

Pleasures of Jail Life in Georgia Pleasures of Jail Life in Georgia,
[Lumpkin (Ga.) Independent.]

One of the pastimes among the convicts that affords amusement to the "trustye" is for one of them to take a three or four mile run early in the morning to keep the blood-hounds in training. The "trusty" is always perfectly willing to make the race, and is paid for his trouble by the bosses.

WHITE MOUNTAIN APACHES.

Peaceable, Industrious, Orderly, and

Law-Abiding People. L. Q. C. Lamar, jr., the son and confl dential clerk of Secretary Lamar, recently visited Fort Apache, situated on the San Carlos reservation, Arizona. The vicinity of Fort Apache is the home of the White Mountain Apaches. Hence Mr. Lamar had opportunity to become acquainted with those Indians. He is enthus astle in his views of their character. "They are," he says, "a peaceable, orderly, industrious, law abiding people. The quartermaster's official report shows that they supplied the post during the past year with corn, barley, and hay to the value of \$20,139.96." Mr. Lamar spoke of them as noble looking men, and not at all the blood-thirsty demons the people of Arizona would have the authorities believe. He says that Chatto, who had been abused so much in the newspapers, is one of the best of Indians, and that there is very little to show that he had anything to do with the murder of the McComas family. Mr. Lamar brought back many interesting Apache relies, among them a llon-skin quiver filled with arrows. The Apaches are paid \$25 for every llon's head they bring to the sheriff, and they accordingly hant them mercilessly. Mountain Apaches. Hence Mr. Lamar had

THE PERSIDENT'S VACATION. He Will be Back at His Desk When

the Thirty Days Expire. A gentleman well qualified to speak for the President, in reply to an inquiry as to the time the latter would return, said: "He will take the thirty days' leave of absence to which government employes are generally conceded to be entitled. I do generally conceded to be entitled. I do not know that he told anybody definitely when he would return, but I would be willing to bet that he feels as much under the obligation to be back at his desk at the end of thirty days as any government elerk off on his leave. That's the kind of a President he is, and that is the record he made last year."

It is reported, on what seems to be good It is reported, on what seems to be good at the life of the latter of latt

Norming more painful than a sprained



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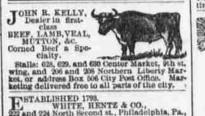
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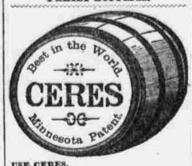
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For Cincinnati, Louisville, and H. Louis, daily, at 329 p. m. and 19:10 p. m. with through coaches and Pa ace Sesping Cars to above points, without change, 320 p. m. is a fast Hinted trail to Cincinnati and St. Louis, arriving in Cincinnati next morning at 7:46, St. Louis 6:40 p. m. No extra fare is charged on this train for fast time.

For Pittsburg at 19:26 a. m., and 8:35 p. m. daily, to Pittsburg at 19:26 a. m., and 8:35 p. m. daily, to Pittsburg at 19:26 a. m., and 8:35 p. m. daily, to Pittsburg at 19:26 a. m., sing Steeping Cars to Pittsburg. For Lynchburg. Natural Bridge, Loxington, and Steamton, 19:10 p. m., with Steeping Cars, daily. On Saturday steeping car to Natural Bridge station only.

For Lexington and Local Stations 8:40 a. m., daily, except Sunday, and 19:50 p. m., daily.

For Baltimore on week days, 5, 6:29, 6:40, 7:20, 8:39, and 19:56 a. m., 12:10, 1:25, 3:15 (de-mining trails), 3:30, 4:30, 4:40, 5:40, 5:40, 5:40, 5:20, 5:25, and 11:30 p. m.

For Shenandosh Valley Raulford, and points South, 10 a. m. and 5:30 p. m., daily. The 10 a. m. has sleeper to Little for the fact of the

CHESAPEAKE AND OHIO BAILWAY.

(Leave B. & P. Depot, Sixth and B streets.)
10:50 A. M.—For Newport News, Old Point Comfort, and Norfolk. Daily except Sunday.
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Car Altoons to Chicago, Chicago Express, at 7:30 p. in. daily, with Siceping
Cars Washington to Chicago, and Harrisburg
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Western Express, with through Sicepers for
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For Sew York and the East, 7:15, 9:50, and
11:50 a. in., 220, 4:15, 10:50, and 11:50 p. in. On
Sunday, 9:00 a. in., 220, 4:15, 10:50, and 11:50 p. in.

June 15 of the Park of For New York and the East, 7:10, 2:00, and 11:00 a. m. 12:00, 4:15, 10:00, and 11:20 p. m. On Sunday, 9:00 a. m., 2:30, 4:15, 10:50, and 11:20 p. m. Limited Express of Philman Parior Cars, 9:40 a. m. and 2:50 p. m. daily, except Sunday. For Beston without change, 2:00 p. m. every day. 9:40 a. m. and 3:50 p. m. daily, except Sunday. For Boston without change. 2:00 p. m. every day. For Booklyn, N. Y. all through trains connect at Jersey City with boats of Brooklyn Annex, affording direct transfer to Futton street, avoiding double forrisge across New York City. For Philadelphia, 7:15, 9 and 11 a. m., 2, 4:15, 6:90, 10, and 11:20 p. m. Limited Express, 5:90, 10, and 11:20 p. m. Limited Express, 9:40 a. m. aud 2:50 p. m. daily, except Sunday. For Baltimore, 6:30, 7:15, 9:9:40, 9:50, 11 a. m. 11:20 p. m. daily, except Sunday. For For Baltimore, 6:30, 7:15, 9:9:40, 9:50, 11 a. m. 2:415, 6:90, 7:10, 10, and 11:20 p. m. for Fore Creek Line, 7:15 a. m. and 4:40 p. m. daily, except Sunday. For Annapolis, 7:15 a. m., 12:05 and 4:23 p. m. daily, except Sunday. Sundays, 9 a. m. 4:16 n. m.

ALEXANDRIA AND FREDERICKEBURG RAILMOAD. For Alexandria, 6:34, 7:36, 9:25, 10:35, and 11:35 a. m., 2:36, 4:26, 4:26, 4:36, 6:01, 8:36, and 41:37 p. m. On Sunday at 6:30, 7:30, 9:25, 10:35, and 11:35 a. m., 2:36, 4:26, 4:36, 6:01, 8:36, and 41:37 p. m. On Sunday at 6:30, 7:36, 9:25, 10:35, and 11:37 p. m. On Sunday at 6:30, 7:36, 9:25, 10:35, and 11:37 p. m. On Sunday at 6:30, 7:36, 6:01, 8:36, and 41:37 p. m. On Sunday at 6:30, 7:36, 6:00, 8:36, and 41:37 p. m. On Sunday at 6:30, 7:36, 6:00, 8:36, and 41:37 p. m. On Sunday at 6:30, 7:36, 6:00, 8:36, and 41:37 p. m. On Sunday at 6:30, 7:36, 6:00, 8:36, and 41:37 p. m. On Sunday at 6:30, 9:25, 10:35, a. m., 8:35 p. m. For Riehmand and the South, 6:00, 10:35a, m.

p. m. On Sunday at 6:00, 9:25, 10:55 s. m., 8:05 p. m.

For Richmend and the South, 6:00, 10:55 a. m. daily, and 4:35 p. m. daily except Sunday.

Trains leave Alexandria for Washington, 6:05, 8:05, 10:00, 10:10 a. m.; 1:00, 3:05, 3:25, 5:10, 7:05, and 10:42 p. m., and 1:10 mindight (except Monday). On Sunday at 8:00 and 10:10 a. m.; 7:05, 10:42 p. m., and 1:210 night.

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